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The Non-Subscribing Presbyterian

No. 262. MAY, 1929.

TRUTH — LIBERTY — RELIGION.

"By identifying the new learning with heresy you make orthodoxy synonymous with ignorance."—ERASMUS (1466-1563).

Editorial.

The General Assembly Meetings.

The first meeting of the General Assembly of Unitarian and Free Christian Churches held in Manchester, April 15-19th will be long remembered by all who were privileged to be present. Unfortunately the contingent from our Irish Congregations was small, much too small for such an important occasion. However the few who were present will be ready to testify that the journey was well worth while.

The high tone and quality of the addresses, the enthusiasm of delegates numbering over 500 from all parts of the British Isles, the reverent and inspiring hymn singing, the congregation of 1,000 people gathered in Cross Street Chapel for the Assembly Service, and the tone of optimism regarding the future of our newly-constituted Church, —these are but a few of the many outstanding features stamped indelibly on the mind.

Grounds For Optimism.

It is obvious even to the most orthodox, that traditional religion with its fixed creeds and dogmas, infallible church and infallible book, has lost its hold on the masses of the people. It is also obvious that as man is 'incurably religious' there must be something to take the place of the old systems which, abandoned by the majority of educated people are fast breaking up under the onslaught of modern science and philosophy. We of the Liberal Christian Faith believe that we have this 'something.' We have no external infallible authority to offer the world. We believe with Dean Inge that we have been sent into the world with problems to solve and that it is not God's wish that we should always hear a voice behind us saying 'this is the way, walk ye in it.' In place of an external infallible authority we offer the Holy Spirit within man feeling sure that this is as near to infallibility as it is possible for human beings to get. On this our newly-constituted Church is built and on this it will flourish. On this we base our message and it is our firm belief that our faith, when placed before the average thinking man and woman will bring forth the response 'Why that is just what I believe myself.'

Increased Publicity.

To those of us who are aware of the reluctance of the press to properly report our activities, the large amount of space which the "Manchester Guardian" devoted to the reporting of the Assembly meetings came as a very pleasant surprise. For such an important newspaper to devote from two to three columns daily to our activities must surely constitute a record. Not to be outdone by its contemporary the "Daily Express" even went so far as to publish a cartoon featuring several outstanding personalities at the General Assembly. In addition the local press contained good reports of the meetings.

Does this mean that from now on we may look for increased support from the press? We hope so, not because we value publicity for its own sake but because, unfortunately, so many people are apt to judge the worth of a movement by the publicity it receives in the newspapers.

The Education Controversy.

Now is surely the time for our Church in Ireland to clearly and fearlessly state its

views with regard to religious instruction in the schools.

Do we think that religious instruction should be given in the schools? Should sectarian teaching be encouraged? Is the Education Act of 1923, against which the Committee of the United Protestant Churches is waging a fierce campaign, entirely satisfactory? Is there a danger of Roman Catholic teachers being appointed to Protestant schools? Is the Bible in danger? Is the Priest trespassing on the ground of the Parson?

These are questions being discussed in the local press at the moment with appeals to prejudice and religious bigotry which are inexcusable. They are questions to which our Church as a body might address itself in a calm and unbiased manner. A lead from people not blinded by religious prejudice is badly needed. Can our Church give it? Should this matter not be placed on the Agenda at the forthcoming meetings of Synod?

The King's Religion.

At a meeting held recently in the London Coliseum in connection with the centenary of Roman Catholic emancipation, Mgr. Howlett concluded his speech by saying that there is now liberty of conscience for all, save the King. The exact words as reported are, "Our Gracious Sovereign—so unlike his ancestors of a hundred years ago—who has given to the world an ideal type of a sound constitutional monarch, who has captivated the hearts of all his people (and of none more than his Roman Catholic subjects), is denied the freedom of conscience which is accorded to the humblest and poorest of his subjects—the right to worship God according to the light of his own intellect and in obedience to his own conscience." What inference are we to draw from this,—that the King is Roman Catholic at heart and conceals it? The reference to His Majesty on such an occasion seems to suggest this.

It will be generally agreed that this reference to the King's religion was both ill-timed and ill-chosen. It is extremely doubtful whether even Roman Catholics will be deceived by it.

Soviet's War on The Church.

There seems to be no limit to religious persecution in Soviet Russia, the land of "Comradeship" and "Brotherhood." The provision of the Constitution that "freedom of religious and anti-religious propaganda is assured to every citizen" is treated as a dead letter. Legislation is being introduced to practically stop all Christian welfare work, to prevent local preaching, and to prohibit worship at any place other than the particular Church at which one is registered. The Baptists or the "Bible pests" as they are called, are singled out for special attention. Their places of worship have been arbitrarily closed. Some of their ministers and prominent church members have been deprived of the ordinary ration of bread. Their licence to print bibles has been withdrawn and the circulation of their denominational paper has been reduced from 25,000 to 2,500 and the contents of this remnant are subject to ruthless censorship.

The Soviet seems to be doing its best to convince the civilized world that its experiment in finding a new basis for civilization is turning out worse than even its bitterest enemies predicted.

Evading The Law.

A man in a back street who runs a lottery or a raffle may at any time expect to feel the hand of the law. The promoters of the Stock Exchange Derby Sweepstake need have no such fear. It is true that lotteries are illegal whether charities benefit by them or not. It was even held by the courts that the giving away of prize coupons with packets of tea was illegal. However the buying of a Stock Exchange Sweepstake ticket is not illegal? This is not a joke; we have it on the authority of the Home Secretary who stated in the House "The law of course, does very frequently involve contrasts. I am advised by my legal advisers that this is not a public lottery, and that as such I have no right to interfere."

Surely it is time the law was altered so as to make these hair-splitting distinctions unnecessary. According to the law this particular sweepstake is a private lottery. In actual fact it enjoys greater publicity and is less "private" than any lottery in the country. We are not here questioning the ethics of lotteries. Most lotteries are comparatively harmless compared with other evils of our day. What we are questioning however is the ethic of a law capable of two interpretations according to the class of people to be dealt with.

Another Anglican Crisis.

It is quite probable that before long the smouldering embers of revolt and discontent in the Established Church will once again burst into flame. The danger zone is as usual, the diocese of Bishop Barnes. The Bishop is determined that the illegal practice of reservation shall cease. At least thirteen Anglo Catholic clergy in his diocese, in spite of repeated warnings, are equally determined to reserve the sacrament in their churches. The Bishop's latest move, warning the rebels against employing clergy not entitled to officiate in the diocese has been followed by a revolutionary sermon, " Should Bishops be obeyed ? " by the Rev. G. D. Rosenthal in which he states " If reservation is against the laws of the land we are prepared to go to prison, but it is not." Here the matter stands at the moment and fresh developments may be expected any day. Meanwhile the Revised Prayer book which Parliament pronounced illegal because *inter alia* it sanctions reservation, is being used in many churches all over the country. According to Bishop Derby many incumbents are " convinced that they have sufficient authority to use it."

It would seem that we are now witnessing the preliminary skirmishes of what will turn out to be a fierce and prolonged struggle within the Established Church.

An Outspoken Rector.

The Rev. S. Malkinson of Willingham, Licolnshire has taken his congregation to task for their small contributions to the Sunday collections. Following a collection of 10/2d. from a congregation of 80, seventy of whom contributed five shillings, the rector burst into poetry as follows :

> He put his halfpenny in the bag
> And raised his eyes on high ;
> " Thank God, I've paid the weekly rent.
> For mansions in the sky."

Much sympathy will be felt with the rector in his effort to increase the amount of the " weekly rent," but opinion will be divided on the question of whether he has adopted the right method of doing it.

Departure of the Rev. S. Evans Bowen.

It is with regret that we learn of the departure of Mr. Bowen early in July to take up his new duty in Cardiganshire. His ministry in the North of Ireland has extended over a period of twenty-one years during which time he has made many firm friends both lay and ministerial. For many years he has been a familiar figure at our Church gatherings and his keen interest in our cause and his sparkling humour and ready wit have won for him a high place in our esteem. He was ordained by the Templepatrick Presbytery at Crumlin in Sep., 1908 and has served this congregation faithfully up to the present time. For some years he was the Convener of the Sunday School Committee. In 1918 he was Moderator of the Remonstrant Synod and later was made Moderator of the Church. He also saw service with the Y.M.C.A. in France during the Autumn of 1918.

In his new sphere Mr. Bowen will have three churches to serve, Alltyplacca, Capel-y-bryn and Cwm-Sychbant and the services will be conducted in Welsh with which language he is already well acquainted. When Mr. Bowen departs he will carry with him our best wishes for a happy and successful ministry in Cardiganshire. His work among us has been much appreciated. We are not surprised to learn that the Rev. E. O. Jenkins who forwarded the call, stated in a covering letter " Let me inform you that it is a most unanimous and enthusiastic invitation."

What Date Shall We Fix.?

How many of our meetings, conferences, socials, etc., have been poorly attended because other meetings in connection with the Church have been held on the same date ? How many times has it been said " We would have altered our date if we had known that your meeting was at the same time ? " An attempt is now being made to get over this difficulty. The Ulster Unitarian Christian Association, acting on a suggestion made by the Womens' League Committee, has decided to have a time-table of Church Meetings and Congregational Socials etc., placed in the Depository, so that in the future the unfortunate clashing of meetings will be reduced to a minimum.

Needless to say the success of such a scheme depends upon the close co-operation of Church secretaries and all who are responsible for the organizing of meetings, socials, etc. Without their constant support the scheme will fall through. Full particulars of meetings and congregational

gatherings of all kinds, together with dates and times should be sent either to Mr. J. H. Gilliland, The Depository, 35 Rosemary Street, Belfast, or to the Rev. G. J. Slipper, 7 Trevor Hill, Newry.

Before definitely fixing a date for any gathering the time-table should be consulted to see whether the proposed date will clash with any other Church or congregational gathering. After the date has been definitely fixed full particulars should be immediately forwarded.

If this scheme is successful steps will probably be taken to publish a Church Calendar each month in the NON-SUBSCRIBER, giving details of the chief forthcoming events in our group of congregations.

Religious Faces.

Lord Mayor Denies That They Are not Sunny.

"It is often said that people engaged in religious and social work have not sunny faces. I deny that. I believe a man or woman engaged in such work has a face that helps the work along."

This statement was made by the Lord Mayor of Manchester (Colonel G. Westcott) in his official welcome at the town hall yesterday to the General Assembly of Unitarian and Free Christian Churches, which will be held all week. About 500 delegates were present at the reception held in the Lord Mayor's Parlour.

The Lord Mayor said the attendance showed the enthusiasm of those who were engaged in the work of the free churches, and enthusiasm went a long way in the success of any undertaking.

The Rev. Henry Gow, replying, said that the assembly was here in no sectarian spirit, but felt that they as a collection of churches had a definite message to give They were proud of their past and confident about their future. They believed they still had important work to do.

"Daily Express." 16th April, 1929

The Christian Religion.

The identical thing which we now call the Christian religion existed among the ancients, and has not been lacking from the beginnings of the human race until the coming of Christ in the flesh, from which moment on, the true religion, which already existed, began to be called Christian.

ST. AUGUSTINE.

A Religion of the Open Road.

BY THE REV. W. PRIESTLY PHILIPS, M.A.

TEXT.—"And he went out, not knowing whither he went."—Hebrews 11 : 8.

The text reminds us that it is not the young alone who shoulder their haversack. The writer is not referring to some restless adventurer, with few years to his credit and less grains of sense. He is thinking of the aged Abram, a white-haired patriarch, a man of seventy summers. One would expect him to have answered the call-of-the-fireside, not the call-of-the-open-road. He had everything a man of his day could wish for : friends and relatives who loved him, rich pastures for his cattle, abundance of food and raiment, the joy of familiar haunts and old familiar faces. And he marches forth into the Unknown !

Was the old head giving way ? was it the beckoning of some Will-o'er-the-Wisp ? Was it a Quest ? Did Abram feel that SOMEWHERE, over the edge of beyond, lay the city of his dreams : the homeland of the soul ? One wonders !

Our Magic World.

It is a strange world ; and man is the strangest creature in it. He has been described as "a restless animal." And whatever else be true of him, that certainly is. G. K. Chesterton does not seem to have been wide of the mark when he said "the greatest line in English literature is something we learned in the nursery : 'Over the hills and far away.'" No one knows who first wrote those six words—but they are full of white magic. They are like that gorgeous title of Sebastian Cabot's Joint Stock Company : "Merchant Adventurers of England for the discovery of lands, isles, territories and seignories unknown." They make you feel out for your staff and winged sandals !

"I must go down to the seas again, to the lonely
seas and the sky,
And all I ask is a tall ship and a star to steer her
by ;
And the wheel's kick and the wind's song, and the
white sails shaking,
And a grey mist on the sea's face, and a grey dawn
breaking.

I must go down to the seas again, for the call of the
running tide
Is a wild call and a clear call that may not be
denied ;
And all I ask is a windy day with the white clouds
flying,
And the flung spray and the blown spume, and the
sea gulls crying."

A windy day, a ship, a star to steer her by—then the call of the running tide!—That, friends, is the story of much of our lives. The armchair and the fireside are pleasant interludes in the day's journey; in winter time around the open hearth we beguile the evening hours, and there we say, as Carlyle to Emerson, "Man, we've had a grand time!" But even the fire is a bewitching enticer. We sit before it thinking "how good it is to be here"; we gaze into the fitful flames, and, before we know it, reverie has cast its spell over us, and our minds are out and away on voyages of thought—WE CANNOT CHAIN OURSELVES DOWN.

The Eternal Quest.

What does it all mean? Why this glamour attaching to the unknown, the distant, the unexplored? We seem to be "conscripts on an endless quest"; and maybe our very restlessness is the surest sign of our divinity.

We think once more of Abram. Why did he wish to leave the land of his fathers? The fact is: he was HOMESICK. Why, then, should he run away from home? He had pitched his tent in Padan-Aram and had dwelt there these many years. Yet to him it seemed but a halting-place: his TRUE HOME was that "city which hath foundations, whose Maker and Builder is God." And so, in quest of the ideal, this man of seventy summers shoulders his wallet.

What was it, again, that enticed the Israelitish slaves to rise against their Egyptian task-masters? What made it seem worth their while risking a war of deliverance, perils of famine, the rigours of a desert march? 'Twas their vision of the Promised Land—of a new earth, where the former things, the oppression and the slavery, would have passed away. For had not their leader, Moses, told them that the Lord God would bring them into "a good land, a land of brooks of water, of fountains and springs, of wheat and barley, and vines and fig-trees and pomegranates—a land flowing with milk and honey." That land was worth a battle or two to win, worth tramping through the wilderness for. And so a horde of slaves went forth—in defiance of their lordly oppressors!

But all this is simply a chapter out of the great Book of Life. "A wanderer is man from his birth." The adventuring spirit entered into the race when, in the buried ages of the past, something enticed our animal ancestors to leave the tree-tops and, after that, their cave-dwellings. And ever since mankind has been in the grip of the wanderlust. They have sailed out to win the Golden Fleece, undaunted by the perils of Scylla or Charybdis; they have trudged the Arctic snows, they have joined the Crusades, they have sought the Holy Grail. Still they leave home and comfort and security, and go out in search of wisdom, of holiness, of happiness, of wealth, or, for the sheer love of adventure. Every hour someone, somewhere, is starting on the journey: the great army is always on the march.

And what does it all mean? Surely it implies we are not fashioned to be satisfied with things as they are. We are out to seek the Golden Age. Our pilgrimage is from injustice to justice, from the false to the true, from squalor to beauty, from darkness to light, from barbarism to brotherhood; from the good to the better; from the better to the best; from the seen to the unseen; from the temporal to the Eternal. We are all Abrams, seeking the Eternal City whose maker and builder is God. And until we find it we shall be homesick and restless.

Unitarianism in the Van.

What is the place of Unitarianism in this age-long procession? It may be small, but it is an important one: somewhere in the vanguard. For ours is essentially a religion of the Open Road.

There are two types of faith: The one stands fast on consolidated gains and will not advance except under pressure; the other, joyful in the good things which come as legacies from the adventurous spirits of the past, is fired with a will to seek the things that are as yet unknown. And when our forefathers decided to make conscience and the intellect the sole authorities in matters of truth, faith and conduct, they ranged themselves on the side of the poineers and the explorers. They declared, with Walt Whitman:

"Afoot and lighthearted I take to the Open Road,
Happy and Free, the world BEFORE me."

Now we believe that we, in adopting the forward-looking attitude to life, are maintaining the true spirit of Christianity. Christianity is best described as A WAY OF LIFE. Now a way implies movement: it points to a distant goal. It suggests that true religion should be infused with the

glamour of the chase, with the rigour of the march, with the exhilaration of the climb. And surely Christianity as Christ preached is was just that. It was the most romantic of gospels. "Follow thou Me!" says Jesus; and He led his disciples out on an adventure of faith, an adventure in fellowship, an adventure in conduct—on a Crusade bound for the Kindgom of God, with God as their Daily Companion.

Sittings and Settlings.

And what happened when the Adventure of spreading Christianity over Europe seemed completed and the Catholic Church had consolidated its position and its forces? It did what so many good Christians and good parsons do even to-day. You read in a religious newspaper: "The Rev. John Jones has settled down comfortably at blank." Yes! "Settled down" like dregs in the coffee-pot! Or you read: "Mr. and Mrs. Smith have taken sittings at Deadmen's Lane." And one expects them to sit, and to move but seldom. That is just what the Church before the Reformation did. It took sittings and settled down. Instead of breaking new ground, it gave way to creed-making. It was so intent on consolidating its thought and preventing the expression of any new thought that might upset it, that it well-nigh petrified itself. It changed from an overflowing spring into a pool of stagnant water.

If students of history were asked what period they find most fascinating, I have little doubt the majority would declare for the 15th and 16th centuries. The reason is not far to seek. Those centuries saw the birth and development of the Renaissance and the Reformation. It was an age when the intellect was at last freed from its medieval thraldom. Man once again vindicated his right to explore the Universe for himself.

Then came the "old, old story," Luther and Calvin, in the religious sphere, having broken away from Rome, consolidated their new position and shackled the intellect of their followers.

Function of Unitarianism.

Now Unitarianism when it is true to itself, endeavours above all things to keep alive the Renaissance spirit and to maintain mobility of thought. It feels that the future is not something to be dreaded, as if there were dragons of new thought ahead lying in ambush, waiting to tear away our faith from us and destroy it. We see before us an ever-widening path leading to nobler prospects.

And so, from whatever quarter the truth breaks in upon us, we are ready to study it, and, if it appears to our reason to be true, we welcome it and adjust our present beliefs to it. And whenever we have done so whether in the case of new knowledge concerning the position of the earth in the universe, or concerning the origin of man, or the doctrine of evolution, or the new psychology—we have found our faith not shattered but enriched. We say: IN GOD'S WORLD NEW TRUTH NEED NEVER BE FEARED. Time and again our simple standpoint has been vindicated. The inquiring mind, the adventurous spirit—these are not Will-o'-the-Wisps enticing us into the bogs of uncertainty and unbelief. They are our Pillars of Fire guiding our steps to the City of the Light.

Necessary Equipment.

Every explorer knows that the secret of successful journeying is to travel light. But that does not mean he is neglectful of his equipment. It simply means that each article retained is the result of a careful selective process.

What is our vital equipment? It is not a long, laborious creed worded with obstructiveness. It is a Faith and Trust in the God and Father of our Lord Jesus Christ. "A simple faith!" some one says. Maybe—and yet the thought of God is boundless as the universe. As the years pass away, its content becomes even richer—embracing the life and teaching and death of Jesus, the thought of the world's sages, the contributions of its poets and musicians and artists, the story of the triumphs of all faithful men and women in lowly places.

> One faith I have, my ample creed,
> So deep it is and broad
> And equal to my every need:
> It is the thought of God.

"The thought of God!" Let us possess that—or rather let us be possessed by it, and we have the one thing needful. We have a faith that is at once a joy, a consolation, a defence against adversity, an incentive to thought, a call to battle, an inspiration to holiness, a way of prayer, an immortal hope. "The thought of God!" Let me possess it and I know that the more I enter into a knowledge of the world, the more

I shall be impressed by its beauty and magnificence ; the firmer becomes my conviction that the earthly life of Jesus is one that may be lived by every child of God ; the surer I am that the brotherhood of man is an ideal that may be realised the more I and my fellows work for it.

And so, my friends, surely this is the whole of life : TO TAKE TO THE HIGHWAY TOGETHER WITH GOD AS OUR GOAL AND JESUS AS OUR GUIDE. Make life one long adventure ; meet all the facts of life with a receptive mind ; greet your conpanions of the road with open hearts ; enter into life's battles with the spirit of a Crusader ; encounter the perils of the way with the valour of Greatheart ; cheer the stragglers ; tend the wounded ; and in the wintry days and the stormy mights, remember that AHEAD IS THE CITY OF THE LIGHT.

The Sunday School Conference, 1929.

We wish to draw the attention of the members of our Churches and Sunday Schools in Northern Ireland, to the Annual Sunday School Conference which will be held in the Dromore Unitarian Church, on Saturday, June 1st, 1929. The address will be given by the Rev. R. Nicol Cross, M.A., First Presbyterian Church, Belfast. For many years past the Sunday School Conference has attracted large numbers from all our churches and schools, and we trust that this year there will be a bigger rally than ever. We are assured of a warm and hearty welcome by our good friends at Dromore. May we appeal to all School Superintendents to forward to the Rev. Alfred Davison, Dromore, not later than Saturday, 25th May, the number who intend to be present at the Conference from each church and school. This will greatly facilitate the work of our Dromore friends in arranging for our welcome. Particulars regarding trains, buses, etc., will be forwarded in due course.

The world always had the same bankrupt look, to foregoing ages as to us,—as of a failed world just recollecting its old withered forces to begin again and try to do a little business.—*Emerson.*

"The First House" Belfast.

By Mr. H. F. Orr.

The First Church, Rosemary Street, familarly known to our forefathers as the First House, has a most interesting history and it is fitting that a short sketch be given in this month's issue of some items of interest as on June 1st, 1781, the foundation stone of the present building was laid and on June 1st, 1783, the first service was held in the new building.

A local antiquarian in a paper some time ago commented on the fact that this church always had outstanding ministers. He might have just as truly stated, that it always had outstanding laymen. One of the most prominent men in Belfast's early days was Wm. Crawford, Sovereign or Mayor, a Printer by trade, who had as partners Neill and Blore, all members of the church about 1694.

Henry Joy, of the *Newsletter* ; F. D. Finlay, of the *Northern Whig* ; Marcus Ward ; the M'Caw's and Orr's, leaders in the highest type of printing ; Dr. Haliday ; Dr. Wm. Drennan, the first to give Ireland its world wide name of the "Emerald Isle," and one of the founders of "Inst." ; Hodgson, one of the first booksellers ; Montgomery, High Street, who probably gave his name to the old Corn Market, were only a few of the prominent laymen connected with the church in the early days of the nineteenth century. At that time nearly all the leading bankers worshipped in Rosemary Street.—John Ewing ; John Hamilton ; John Holmes ; John Brown ; their bank in Ann Street was known as the "Bank of the Four Johns" afterwards the Belfast Bank. D. Gordon ; John H. Houston, of the latter bank ; H. Montgomery ; James Orr ; John Sloan, of Montgomery's Bank, now the Northern ; Robert Callwell ; J. Cunningham ; John Thomson and W. Tennent, of the Commercial Bank. Then in Commercial circles such men as the Riddels' ; Hugh M'Calmont ; David M'Tier ; W. Oakman ; John Russel ; the Smiths ; Pattersons ; Fergusons and Kennedys. Coming down towards our own time, Sir E. Harland ; Hon. Andrew M. Porter, afterwards Master of the Rolls ; John Rogers ; James Carr ; Wm. Spackman ; Thos. L'Estrange ; Geo. Benn ; F. Kirker ; Prof. Alex. Gordon ; J. R. Musgrave ; W. J. Roche, are only a few of many leading

citizens of Belfast who attended this old historic church.

1694.—5th June.—Meeting of General Synod, at Antrim. Wm. Crawford, Sovereign, David Smith, Burgess, were two of the representatives from the Belfast Church, they asked "that the Synod would countenance their call for the transportation of Mr. John M'Bride, from Clare to them."

1697.—2nd June.—Rev. John M'Bride chosen Moderator of the General Synod.

1698-1699.—The above David Smith was Sovereign of Belfast.

1721.—20th June.—Meeting of General Synod in Belfast. A certificate from 1st and 2nd Churches bearing testimony to the soundness of both their ministers' faiths subscribed by a great number of both congregations. Petitions for the erection of a new congregation presented by dissatisfied members of both congregations. In August Presbytery erected a third congregation, now the Rev. Joss's, Rosemary Street.

1724.—16th June.—General Synod met at Dungannon, here the Subscribers and Non-Subscribers held separate meetings.

1725.—15th June.—General Synod met at Dungannon. All the Non-Subscribers were transferred to a new Presbyery of Antrin.

1726.—25th June.—Antrim Presbyery excluded from Synod.

In 1703, owing to the Test Act, which required the members of Corporations to take the sacrament according to the forms of the Church of England, ten of the thirteen Burgesses of Belfast retired rather than conform. This number shows the influence which Presbyterians had in Belfast at that time. Three of the ten had been Sovereigns: Crawford, Lockhart and M'Neil. Crawford and Lockhart were likely the forefathers of the well known firm of lawyers of that name.

The late Rev. Scott Porter, in 1836, wrote as follows:—

"The history of this congregation, presents an epitome of the progress of religious knowledge in a society where truth has long been left unshackled and opinions free."

The present members of this old church are justly proud of its history and intend to fully maintain its high standing in the community, and hand on to future generations a record worthy of all it has stood and worked for.

Politics of the Aryan Road.

By Ullin.

The Aryan Road is not the Arian Road. Most of our people have heard more of Arians than Aryans. When the writer was very young he heard a book spoken of as "very dangerous to young men," by Prof. Max Muller, in which he had traced European languages back to one primal source, and that lay behind the ancient Sanscrit, the classical language of India. The people who spoke this language, and all the tribes and nations derived from them were described as Aryan. Then one heard of other books as being dangerous, such as the works of Channing and Theodore Parker.

Certainly they were dangerous to people bound up in old beliefs, and who didn't want to be disturbed. Arian and Socinian were well-known terms, before that of Unitarian, supplanted them. Aryan, however, covers a wider range, and takes in Arians and Athanasians, and Europeans and Americans and Asiatics of the nearer East, but not Chinese and Japanese, and Mongolians, and Negroes, nor Red Indians. When Britishers talk in a high and mighty way about Babus, they had better look out, they are cousins.

Captain Pape, who is a Fellow of the Royal Anthropological Society, and a Cambridge man, although his home is in Edinburgh, knows all about races and the New Race Type, and is himself one hundred per cent. alive, and when he talks to you, he rouses your interest and imparts some of his own enthusiasm, so in this new book of his: "Politics of the Aryan Road," he introduces you to a brilliant circle of Cambridge men, each a type of some special line. One is a scientist and an educationalist, another a diplomat, another a mathematician, another represents music, and one is a theologian, and so the list goes on, men of varying interests and opinions.

It is clear to Michael, scientist, traveller, educationalist, that "the people of England are only dealing with 'results.'" That seems much the attitude of other nations, and he gets his friends together, and they meet from time to time, and in the conversations, all sorts of ideas and illuminations and points of view are evoked. They try to get the big view and to get at these "causes" of various world problems.

They get to work on what is called "The Evolutionary Race Plan. It is fundamental."

Well, the subject might be presented in a cold stiff form, which would make the book a "dud" at once; but instead it is full of lively sparkling conversation. They plunge right back to the scheme of the old lawgiver of the Aryan Race, the Manu. (Manu means the Man, the Type). Out of this mine of wisdom there's illumination on machinery and competition, husband and wife, family and population, sanitation, and various classes in the community. To get at the heart of the book, here is a quotation: "God's plan for the world is Evolution, postulating an orderly development in the Mineral Kingdom, the Vegetable Kingdom, the Animal Kingdom, the Sub-Human Kingdom, the Human Kingdom, the Super-Human Kingdom, in a definite series of seven divisions of each kingdom—with five psychological stages in each Division, i.e., Self-Discovery, Self-Expression, Self-Sacrifice, Self-Surrender, Self-Realisation. Within the compass of the above Plan lies the whole evolution of Life and Form. The conscious expression of that life being the main aim and object of this Vast Plan."

Laymen's League.

Will our country friends and members of the city congregations please note that an Ulster Hall United Service has been arranged for Sunday, 16th June, 1929, the Sunday before the Synod Meetings. We are desirous of a good congregation and would ask all to keep this date in mind. Further particulars in June issue.

A Graceful Tribute.

The Chancel Table which, thanks to the ladies, is always tastefully decorated with flowers, was on Sunday, March 24th, adorned with twelve beautiful arum lilies. Accompanying the flowers was a note—"From a visitor who was deeply impressed with the quiet beauty of All Souls' Church."

We will not try to express thanks for this graceful tribute but we will assure the anonymous donor that the flowers and the note, both appealingly beautiful with the charm of simplicity, created a deep impression on those who worship regularly in the Church.—From the All Souls' Church Calendar.

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Ulster Unitarian Christian Association.

Annual Meeting.

The 53rd Annual Meeting was held on Monday, 8th April, in the Central Hall, Belfast. The Annual Sermons were preached on the preceding Sunday by the Rev. W. Priestley Phillips, M.A., whose impressive discourses were greatly appreciated. Tea was served to a numerous company, both before and after the Meeting, over which Mr. Harold Thomas presided.

After devotional exercises by the Rev. J. G. Davies, the Annual Report and Statement of Accounts were presented by the Rev. G. J. Slipper. The Report stated that the Depository had been maintained in good order during the year, and had served the purpose as a most useful agency for the distribution of literature explanatory of Unitarian Christianity. The co-operation of members willing to lend a hand in definite missionary work would be welcomed. The rules of the association had been revised, particularly the rule dealing with the election of the Committee and by this means it was hoped that a representative committee might be appointed. Regret was expressed at the departure of Rev. A. Whitford to Dundee, and appreciative reference was made to his work on the Committee. The report also referred to the illness of Rev. J. A. Kelly, for many years Hon. Secretary, and wished him a speedy recovery.

Reference was made to the losses by death of several members among whom were Mrs. Thos. Andrews (Comber); Mr. Geo. Allen, J.P. (Clough); Mrs. J. A. Kelly (Dunmurry); J. Simpson (Comber); Mr. S. Maltman and Mr. John Stewart, both of Killinchy.

The Treasurer's Report showed a credit balance and thanks were accorded to the local Treasurers and Collectors for their valued services.

The Report and Statement of Accounts were received and adopted on the motion of the Chairman, seconded by Rev. J. Glynn Davies. Rev. R. Nicol Cross, M.A., voiced the welcome and thanks of the members of the Association to Rev. W. P. Phillips, for coming to preach the Annual Sermons, and Rev. S. P. Whitehouse seconded the resolution. Mr. Phillips responded and said how much he appreciated the honour shown him in the invitation to come over to Belfast.

Rev. John Begg moved and Mr. Hugh Erskine seconded the resolution renewing adhesion to the principles and objects of the Association as set forth in the Rules.

The ballot for 12 members of Committee was taken, Messrs. W. M'Robert and J. M'Clenahan, being appointed scrutineers.

The result of the voting for the Committee was announced as follows:—Rev. John Begg, Mrs. J. Glynne Davies, Mrs. E. R. Jackson, Messrs. V. G. Jennings, Robert M. Laird, Miss M'Caw Banbridge), Miss M'Ilwrath (Killinchy), Messrs. Charles J. M'Kisack, Henry J. F. Orr, Harold Thomas, Mrs. Eustace Thompson, and Mr. Alex. Ellis. Hon. Secretary and Treasurer, Rev. G. J. Slipper.

On the motion of Mr. Gilliland, seconded by Mr. V. G. Jennings, a vote of thanks was passed to the Chairman, to the ladies for providing tea, and to the Minister and Committee for the use of the First Presbyterian Church.

The proceedings were concluded by the pronouncing of the Benediction by Rev. John Begg.

Ulster Unitarian Christian Association.

By The Rev. John Begg.

It is well that we should remind ourselves of the principle that called our Association into being, that we should remind ourselves of the work of those who have gone before us, and renew our zeal before the fire of their enthusiasm.

The importance of the service done by our forefathers in the faith, both to religious sincerity, and to theological knowledge can hardly be over-estimated. As far as I have studied these matters, I judge that we have as fine a record as exists anywhere, for manly independence, upright integrity of conscience, and fearless enquiry regarding religious truth. I ask, then, is this a heritage to be lightly held? Is this something about which we may be indifferent? Is this freedom which we unquestionably enjoy to-day in regard to religious truth, to be used as an excuse for sitting still and doing nothing further. Surely

that is but to betray our freedom, and own ourselves unworthy holders of the treasure bequeathed. Not thus easily was our freedom won for us. The story of the struggle is inscribed indelibly on the pages of history, and is the story of the sorrow of persecution, the loneliness of isolation, and the bitterness of ruined hopes and prospects. Many and cruel were the attempts made, and the methods used, to drive the seekers after Light and Freedom into an enclosure of subscription to metaphysical formulae and speculative opinion. But our fathers endured the trial, suffering under the hardships imposed in order that Truth might be free, and in freedom enjoyed. For this principle, I affirm, we must still be prepared to stand.

The "Open Bible."

Further, we have been left the heritage of an "Open Bible." Our fathers regarded the Bible as a storehouse of precious help in their spiritual aspiration, and in the directing of their moral strivings on earth. To them it was an open book, because they found in it a "sufficiency" for their mental and moral needs, and they struggled to leave it free for us that we too might find in it our soul's help and comfort. The imposition of a "Westminster Confession of Faith" was to them an assumption of authority outside the sphere of human right in religious affairs. In themselves, our fathers contended, the scriptures were sufficient, needing no body of metaphysicians to explain or defend them; in themselves also revealing a way to God and a holy life, clear and certain, apart from the cumbering dogmas of Westminster divines.

More than that, our fathers asserted the divine right and bounden duty of every man to search these Scriptures for himself guided by the lights of conscience and the revelations of reason. Surely no mean principle this, for which they made so valiant a stand!

Time forbids that I do more than briefly advert to the last principle of our Association, viz.: To promote the religious education of the young, especially through the instrumentality of the Sunday School. If for no other object than this our Association has a right to existence. Here it is, in work such as this, that we can really show our appreciation of the labour and the sacrifice of those who have gone before us. In encouraging our young people to value their spiritual freedom, in training them to search fearlessly for truth in religion, and to honour, above all else, a clean conscience—in work such as this we may rightly hope that the torch of truth bequeathed to us may be handed on and kept still brightly burning.

[Extracts from the speech of the Rev. John Begg, at the Annual Meeting of the Ulster Unitarian Christian Association, when proposing the motion: "that this Meeting renew its adhesion to the principles and objects of the Association, as set forth in the rules."]

Subsidy Fund.

The Treasurer acknowledges, with thanks, subscription of £1 to the Subsidy Fund from the Greyabbey Congregation, per James Barnes, Esq., Treasurer.

THE BOOK OF NORWOOL.

1. Now there dwelleth in the land of Ire, among the people of Uls, in the city of Bel, in the reign of King Geo, a certain young man who painted on paper with ink like unto a rainbow, yea, even with a pen and brush painted he.

2. And certain of the merchants and priests of that city sought out this young man, and began to question him concerning posters and showcards, and great was their delight, for low was the cost thereof.

3. With posters and showcards and price tickets of many colours did he supply their places of business, and great was the merchants' return, even so, their tills overflowed with silver and with copper and with paper of treasure, and the telephone bells and the typewriter bells rejoiced greatly for great was the business thereof.

4. Also with tickets did he supply his people with, even for music and dancing, and the people of his country did rejoice greatly at the work of his hands.

5. Verily, verily this young man of Bel, doth dwell in the street called Manor, and the number of his dwelling place thereof is one hundred and seventy.

NORMAN R. WOOLLEY,

Shop Advertiser,

170 MANOR STREET, BELFAST.

Reports.

Larne and Kilwaughter.—On the retirement of Miss Isa. M'Ninch, as organist at the Old Presbyterian Church of Larne and Kilwaughter, the Choir and Congregational Committee united in presenting to her a tangible token of their appreciation of her services, and the interesting ceremony took place in the Schoolroom adjoining the church The presentation took the form of a beautifully fitted dressing case and handbag, and in asking Miss M'Ninch's acceptance of it, the Rev. John Begg spoke feelingly of her faithful work as organist. She was, he said, never one to make pretentious claims for herself, but in the position she occupied she had always revealed a fine sense of sympathy that never failed to create the true atmosphere for public worship. They were sorry that Miss M'Ninch had felt it necessary to resign the organ, but rejoiced to know that she would still be with them in the worship of the church. That was no farewell gathering, but simply an opportunity taken of expressing something of their regard for Miss M'Ninch and for her work. Miss M'Ninch, in acknowledging the presentation and voicing her sincere thanks and appreciation spoke also of the happiness she had had in her work as organist. She regarded the faithful co-operation of the choir members as one of the greatest assets in her duty, and in ever trying to do her utmost for the praise service of the church, she had found again and again real joy in her office. Others of those who were present spoke in praise of Miss M'Ninch's services, and wished her every good wish and many long years of association with them in the congregation. After a kindly cup of tea, a very enjoyable social evening followed, and was concluded by the singing of "Auld Lang Syne."—LARNE TIMES.

* *

Women's League (Ballyclare). — This Branch held a Daffodil Tea, on Thursday, April 11th, in the M'Calmont Memorial Hall. Mrs. Glynne Davies, took the chair at 4-30 p.m. and the Sale was declared open by Miss Armstrong, President of the Ulster District League. Bouquets of daffodils were presented to these ladies by Marion Kerr. Daffodils decorated the hall and tea tables. Half-hour concerts, and dancing afforded further means of raising money. Visitors were present from Belfast, Larne, Ballycarry, Comber and Raloo.

* *

Women's League (Stanhope Street). — On Monday, March 25th, 1929, the closing meeting of the Winter Session was held, when the hospitality of the 1st Church Branch was enjoyed by 30 members. Musical items were presented by Mrs. Hamilton, Mrs. Hay and Mrs. Ervine. A vote of thanks to hostesses and entertainers was proposed by Mrs. Carruthers, seconded by Mrs. Tottens, and passed with acclamation.

* *

Women's League (Ulster District).—The Annual Meeting was held in Stanhope Street Mission Hall, on Thursday, March 21st, 1929, representatives from eight branches being present. Miss Armstong (First Presbyterian Church, Belfast), was re-elected President, and Mrs. E. R. Jackson (Stanhope Street), Vice-President; while Miss E. L. Andrews (Comber), consented to continue as Secretary and Treasurer. Prior to the Meeting a service was held in the Church, conducted by Mrs. Gordon Martin (Banbridge), and after the Business Meeting a programme was presented by members of the Social Service Girls' Club.

* *

Holywood.—A Small Cake Sale and Fancy Fair was held in the Schoolroom on Friday evening April 26th to augment the Church funds. The Sale was organised by the members of the Sewing Circle, who received ready and generous help from the congregation. The following is a list of the stall-holders, &c.:—Needlework—Mrs. W. Patterson, Mrs. James Shannon (jun.); Cakes—Mrs. R. Steele, Mrs. Harvey, Mrs. H. Shannon (jun.), and Mrs. H. K. Smith; "White Elephants," Mrs. Omar Nelson, Miss Nelson, and Mrs. T. Greenfield; Sweets—Mrs. Lockett, Mrs. Robinson, Miss J. Shannon, and Miss E. Meneely; Provisions—Mrs. W. Shannon and Mrs. Armstrong; Flowers &c.—Misses Betty and Molly Patterson and Master W. Patterson; Teas—Mrs. Sharman D. Neill, Mrs. Williams, Miss K. Neill, Miss O. Neill, Miss P. Williams and Master D. Williams; Shooting Gallery—

Mr. H. Shannon (jun.); Bagatelle—Mr. D. Lockett; Bran Tub—Miss Peggy Shannon. The sum realised was £75 13s. 0d.

Obituary.

Mrs. Ben Galbraith, Glenarm.

We regret to record the death of Mrs. Galbraith, which took place at her reisdence, the Glore, Glenarm, on Monday evening, 25th March, 1929, after a brief illness. By her removal we have lost an upright, God-fearing woman whose influence was cast on the side of what was good and true, and who brought up her children to fear God and keep His Commandments. Mrs. Galbraith was industrious and painstaking in all she did, and proved herself a worthy helpmate to her partner in life. Gifted with a bright cheerful disposition, kind and obliging to all whom she met, Mrs. Galbraith was held in high esteem by a wide circle of friends and acquaintances. This was evidenced by the large concourse of people who followed her remains to their last resting place in the old Meeting House Green, on Wednesday afternoon, 27th March, 1929. Her minister, Rev. J. A. Miskimmin, B.A., conducted a short service in the house, and also in the Meeting House. Miss Eva M'Mullan, kindly presided at the organ, and at the close of the service, played the Dead March in "Saul." We tender sincere sympathy to the relatives in their bereavement.

Mrs. Thomas Andrews, Comber.

We record with deep regret the death of Mrs. Thomas Andrews, who passed peacefully away at her beautiful home, Ardara, Comber, on Sunday morning, March 10th, in her 81st year. Her husband, the late Right Hon. Thomas Andrews, died in 1916. Mrs. Andrews will be sadly missed in the town and district of Comber, for she was the soul of kindness and her heart went out in sympathy towards all who were in need. Her charity knew no bounds—and a large part of it was exercised in quiet ways, from the sight and knowledge of the public. Mrs. Tommy as she was affectionately called, will be missed in many a humble home, which she had made brighter and happier by her presence and her generosity. She was looked up to as the kindly "Mother" of the community. By her passing our Church in Comber has sustained an irreparable loss. She was not only a generous contributor to its funds, but she also gave herself in sympathy and in helpfulness in every sphere of church activity. While Mrs. Andrews enjoyed health and strength her place was seldom vacant during the Sabbath worship and she cherished a warm affection for the church and for its ideals. Mrs. Andrews recalled with pride her family association with the late Dr. Henry Montgomery, one of the greatest Irishmen of his age, and she was well informed regarding the stirring events in which he took a leading part, a hundred years ago. In the presence of Mrs. Andrews one felt that she was possessed of gifts and graces of an exceptional order. It was a pleasure and a joy to visit her home. There one found Mrs. Andrews at her best, radiating good cheer and kindliness upon all around her. Happy indeed was her home-life. No mother was ever more solicitous of her children and no children were ever more devoted to their mother. She is survived by three sons and a daughter. The Right Hon. John M. Andrews, Minister of Labour, Northern Ireland; The Right Hon. Lord Justice Andrews; Mr. William Andrews, and Mrs. A. L. Hind. To them and to her grand-children and other relatives, we extend our heartfelt sympathy in their bereavement and loss. Her remains were laid to rest in the Unitarian Church Burying Ground. The service at the house and at the graveside, was conducted by Rev. E. S. Hicks, M.A., Dublin, in the unavoidable absence of the minister.

Samuel Parr wanting to discuss a knotty point of theology with Professor Porson, twice asked him what he thought of original sin. "Why, Doctor," answered Porson at length, "I think we should all have been much better without it."

—"Christian Life."

* *

Asked why the lions did not eat Daniel, the famous preacher Spurgeon replied, "Because most of him was backbone, and the rest was grit."

—"Christian Life."

Ulster Unitarian Christian Association

35 ROSEMARY STREET, BELFAST.

Business Hours—9 till 6.
Saturday—9 till 1. **Hon. Secretary—Mr. C. J. M'KISACK.**

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